

## Conference Paper

# Reeducation of Terrorist Prisoners to the Acceptance of Unitary State Republic of Indonesia Through Psychological and Religious Intervention

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**Abstract.**

Re-education is a follow-up intervention that aims to provide a re-understanding for terrorist prisoners. This research consists of two interventions that are psychological and religious for terrorist prisoners in Correctional Institutions in Lampung Province. This study aims to determine whether there is an increase in terrorist acceptance in the Republic of Indonesia through psychological and religious interventions. This research was conducted from 2018 to 2021 involving psychologists, doctors, and masters of the Islamic religion as a facilitator. The results of this study were categorized based on two major themes that are: 1) the terrorist's knowledge about religious intervention; 2) the increasing knowledge and acceptance toward NKRI through psychological intervention. The results of this study found that the provision of re-education through psychological and religious interventions was able to increase the understanding of the acceptance of terrorists toward the Republic of Indonesia and could improve the perception block that each terrorist had.

**Keywords:** re-education, psychotherapy intervention, religious intervention, terrorist.

## 1. INTRODUCTION

Research on religion-based violence has been carried out to handle radicalism that can lead to terrorist activity. People in society are more familiar with the term terrorism than religion-based violence or sacred violence. Referring to Milton-Edwards (2006) "sacred violence" includes various types of religion-based violence, such as terrorism, suicide bombings, and violence in the name of a ritual.

Sacred violence is different from terrorism, holy violence is a criminal act carried out in the name of religion, such as robbing a discotheque because it is considered a place

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to commit sins, and throwing stones at certain houses of worship. Sacred violence is an act of punishment for a person or group who is considered to have violated God's commandments or laws. But on the other hand, terrorism is an extraordinary act which is often carried out for political motives.

Previous studies revealed that group roles and identities influence religious violence (Brines et al., 2008; Wellman Jr et al., 2004) where almost every religious violence is inherent in every religion. Religious violence itself is carried out with the argument that the conflict function is used to maintain cohesiveness. Jones (Jones, 2006) said that one of the important factors in religious violence is the feeling of humiliation which is reinforced by the doctrine of defending religion. The feeling of not being worthy of being a creature of God and the desire to be recognized as a creature of God allows an individual to achieve sanctity through the path of martyrdom.

The radicalism conception can occur in any religion (Hachem et al., 2017) where this understanding is closely related to fundamentalism, namely an ideology that makes religion a guideline for life by society and individuals. When the freedom to return to religion is hindered by the political situation, fundamentalism will be accompanied by radicalism as a form of protest (Mahmudah, 2020). This is in line with Moghaddam (Moghaddam, 2010) which stated that perceived injustice, the idea that there is a moral change in society makes a person adhere to radicalism. The reasons of injustice and changes in people's behavior makes individual perceive that terrorism is an act that is morally justified.

There are at least five ways in which the understanding of fundamentalism can influence violent behavior. First, through values which are recommended by religion and are considered not harmful. Second, through the understanding of authority that immoral actions are justified to defend God. Third, assumed that realization of the values and doctrine which they believed are absolutely right and demand others to respect their values. Fourth, simplifying the mind causes attribution bias which can lead to violence and intolerance. Fifth, preaching brings negative issues, it can lead to aggressive behavior (Maton et al., 2005).

Terrorists who live their lives in prison received attention from the government and they must obtain deradicalization programs. Deradicalization could be carried out with active communication and discussion between facilitators and terrorists through a psychological approach whose goals are to educate and provide correct understanding so that those prisoners are able to participate in society. The program could be designed as educational communication between law enforcement officials and terror suspects (Arie et al., 2011; Khamdan, 2016).

Handling terrorism must be carried out in a comprehensive and sustainable manner with an interdisciplinary approach through coaching and education methods (Hasan Wahid & Kususiyanah, 2022; Saputra & Amsori, 2022). One of the developments carried out for theorists is personality development which includes religion, law, Pancasila, state awareness, and education (Lubis et al., 2022). Personality development for terrorist convicts is also regulated through the Decree of the Director General of Corrections, Ministry of Law and Human Rights of the Republic of Indonesia Number PAS-172.PK.01.06.01 of 2015 concerning Standards for Development of Terrorist Convicts. Based on the decree, terrorist convicts need to restore their mentality and attitude in order to become citizens who can give an active role in social life. Those reasons make the basis for carrying out psychological and religious interventions for terrorist convicts the goal is to make them able to understand differences and diversity.

Through religious and psychological interventions, terrorist prisoners could have a sense of social responsibility both while in correctional institutions and are able to participate in the community environment during reintegration. Terrorist prisoners have social skills in which they could cooperate with other people outside their group in correctional institutions and participate well in society. Through personality development sessions, terrorist prisoners could have basic psychological abilities that make them able to admit mistakes, want to develop their potential, accept different groups, willingness to empower themselves, and be critical and tolerant of others.

Based on the explanation of the theory and the previous research above, re-education research was carried out through psychological and religious interventions for terrorist prisoners in Class I and II Correctional Institutions in Lampung Province.

## 2. LITERATURE REVIEW

Deradicalization programs aim to reform terrorists and individuals with extremist beliefs in custody by addressing underlying factors such as religious, cultural, and historical reeducation, psychological counseling, and vocational training (Soto, 2020). The most successful iterations follow an individualized approach tailored to each detainee (Soto, 2020). The Saudi Arabian program, established in 2004, is particularly notable for its size and success with former Guantanamo Bay detainees (Soto, 2020). This program employs the PRAC model, which emphasizes Prevention, Rehabilitation, and Aftercare, with an initial focus on behavior modification that has since expanded to include ideological reform (Soto, 2020).

Dissociation and "social reinsertion" have been two of the most successful disengagement programs introduced in prison settings over the past 50 years (Silke, 2011). Despite their success, both are often overlooked in the design of current deradicalization programs for jihadist prisoners (Silke, 2011). Effective corrections management is crucial for managing inmates who attempt to radicalize others towards terrorist behavior (Atherton, 2017). A comprehensive written policy is essential for mitigating radicalization in American jails and prisons (Atherton, 2017)..

Numerous studies have explored the reeducation of terrorist prisoners towards accepting the national ideology through psychological and religious interventions. A systematic literature review by McBride et al. (2022) examined the evaluation of programs or interventions aimed at deradicalizing, disengaging, rehabilitating, and reintegrating terrorists or extremists. Although a wealth of literature exists, more data on the effectiveness of these programs is needed (McBride et al., 2022). The review identified 37 relevant articles, one of which evaluated the Proactive Integrated Support Model (PRISM) and found it effective in disengaging extremist offenders (McBride et al., 2022).

Suarda (2016) conducted a literature review focused on Indonesia's deradicalization program for terrorist prisoners, aiming to understand its nature, evaluate its results, and suggest directions for future research. The review revealed a long-standing interest in the deradicalization program in Indonesian prisons, with growing curiosity about the positive outcomes of Islamist terrorists agreeing to abandon violence. The study emphasized the importance of rehabilitating offenders, particularly in contexts where terrorism is considered an ideologically driven crime.

Rushchenko (2019) assessed terrorist recruitment and prison radicalization, finding that although prisons are supposed to be vital partners in deradicalization and disengagement from violence, they have historically played a significant role in many radical organizations by facilitating the recruitment of new followers.

In conclusion, the literature indicates a growing interest in evaluating the effectiveness of programs designed to deradicalize, disengage, rehabilitate, and reintegrate terrorists or extremists. Furthermore, the literature highlights the critical importance of rehabilitating offenders in contexts where terrorism is viewed as an ideologically driven crime.

### 3. RESEARCH QUESTIONS

This study aims to:

1. Elaborate on the prisoner's perception block in the acceptance of the Unitary State of the Republic (NKRI)
2. Provide the different understanding of prisoners through psychological and religious intervention in class I and II correctional institutions in Lampung Province 3) Providing reinforcement through the REBT (Rational Emotive Behavior Therapy)

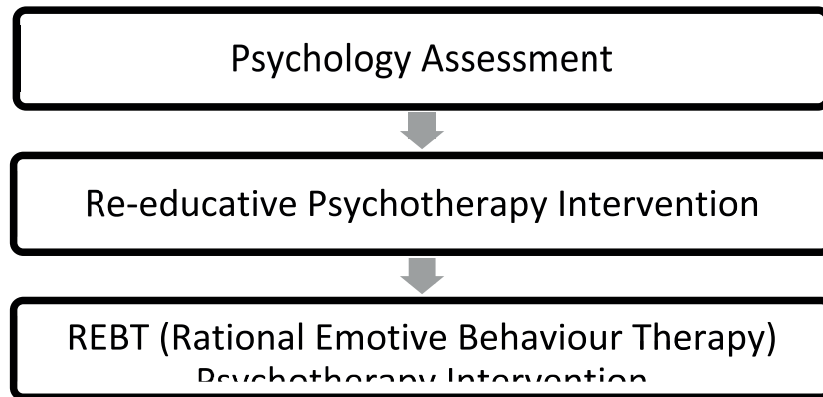
## 4. METHOD

This study used a case study qualitative approach. Case study aim to develop a framework for understanding complex social phenomena to maintain the characteristics of organizational cycles, social changes and international relations. The data collection used were Focus Group Discussion (FGD), interviews, and observations. Data analysis was carried out using descriptive qualitative to describe phenomenon's that has been obtained which is then processed according to the focus of the existing theme.

This research was carried out by providing religious and psychological interventions given to Class I and Class II Correctional Institution in Lampung Province with the initials DS in 2018, BN and NH in 2020, and MI in 2021. The interventions given to convicts were carried out by facilitators including Psychologists, Doctors, and Masters of the Islamic Religion. The intervention was carried out through several sessions, each prisoner had a different psychological intervention design according to the needs of each prisoner. In the religious intervention, each prisoner was given material resources as Al-Islam, Islamic Teaching Resources, Aqidah, and Sharia. The interventions are carried out through focus group discussions so that prisoners can express their opinions regarding the material. The implementation of the research begins with a psychological assessment in the form of an initial psychological examination which aims to identify the psychological problems of the prisoners. The second stage is re-educational psychotherapy intervention which aims to boost good self-adjustment behavior, as well as provide psychological support to the prisoners. The third stage is the REBT (Rational Emotive Behavior Therapy) psychotherapy interventions which aim to correct and change all irrational and illogical behaviors and thought patterns so the prisoners can develop their personalities. As well as eliminating the emotional disturbances to the revenue of the Unitary State of the Republic of Indonesia (NKRI).

In the current performative context of higher international education (Archer, 2008; Gale, 2011), academics are under pressure to engage in research, scholarship of discovery and/or scholarship of teaching (Andresen, 2000; Boyer, 1990). However, researchers often struggle to find the time to actually conduct research. Research by Matthews (2018)

found that full professors spent only 17 per cent of their time on their own research, leading Matthews to wryly note: “If you love research, academia may not be for you” (Matthews, 2018).



**Figure 1:** Research Framework.

The data analysis technique used in this study is thematic analysis. Thematic analysis is an analysis data technique by identifying patterns or themes through data that has been collected by researchers (Braun & Clarke, 2006). There are two main steps in conducting thematic analysis. First, the researcher reads the contents of the interview transcript and gives a theme to the transcript which will be used for coding. The next step is for the researcher creates theoretical concepts related to the codes and themes.

## 5. RESULT AND DISCUSSION

This research produces eight themes, each of which is further divided into several sub-themes. These themes are identified based on the objectives of this study. The following are the results of interventions carried out through 1-4 meetings based on the themes in this study:

### 5.1. The prisoner's understanding of religious material intervention

#### 5.1.1. Theme 1. Sources of Islamic teachings.

The first theme showed that the prisoner BN has the ability in religious knowledge which includes 1) Understanding of the Qur'an 2) Understanding of Hadith 3) Understanding of Ijtihad.

Understanding the Qur'an.

BN able to understand the meaning of the Koran, memorize and understand the names of surah in the Koran, and understand the contents of the Koran and the functions in life.

Understanding the Hadith.

BN able to understand the meaning of hadith, mention various kinds of hadith, explain the function of hadith, its codification, as well as the main hadith books.

Understanding of Ijtihad.

BN able to understand the meaning of ijthad, mention the basis and function, mention the types of ijthad and the four mains of thought.

### 5.1.2. Theme 2. Understanding Al-Islam material.

The second theme shows different results on the understanding of Al-Islam material which includes 1) The prisoner's understanding of the Islamic religion 2) The prisoner's understanding of the arguments for the truth of Islam 3) The prisoner's understanding of the characteristics of Islamic teachings 4) The prisoner's understanding of the goals of Islam /Maqasid syhari'ah.

#### *Definition of Islamic Religion.*

DS and BN have a good understanding of Islam and adhere to the Al-Qur'an and Hadith and are always consistent in praying. However, DS does not want to pray at the mosque which is located in correctional institutions because the roofs of the mosque and the church are located next to each other. According to DS, he wants to do Friday prayers at the mosque because there are no other places to choose. Based on this reason, DS was given an intervention regarding the importance of praying in congregation at the mosque. Meanwhile, NH has a minimal understanding of Islam but still has the desire to learn and understand Islam.

#### *The Proofs of the Truth of Islam.*

All prisoners have openness in receiving the intervention material. Napiter DS believes that Islam is a religion blessed by Allah SWT. DS also really hate if other people make a joke about Islam, DS admits that he doesn't hesitate to give warnings and defend himself with a fight if someone makes a joke about Islam religion. Based on this, DS was given an intervention about how to respond to some jokes or speech with a better attitude. Meanwhile, BN also believed that Islam is a religion blessed by Allah SWT. BN will also be angry if somebody disturbs his devotion to worship and does not

hesitate to give a warning. Meanwhile, NH had an understanding of Islam through her late husband.

Characteristics of Islamic Doctrine.

DS and BN have good knowledge about the characteristics of Islamic doctrine. DS also said that he would always learn about religion so he will always be in the right direction. Furthermore, BN has a different understanding of leadership, so he was given an intervention about leadership in Islam in order to change the wrong mindset in BN. Meanwhile, NH does not yet have a deep understanding of the characteristics of Islamic doctrine. While web discussing this material, NH was quite interested in understanding the characteristics of Islamic teachings.

The Purpose of Islamic Religion/Maqasid Syari'ah.

DS and BN try to always develop their knowledge about Islam and maintain a good image of Islam. When they get out of prison later, DS and BN will return to their families and lead a better life and will not return to their group. DS was given reinforcement to be able to maintain religion, soul, and mind. Then BN was given intervention regarding good statehood and obedience to the state leader. Meanwhile, NH listened more to the explanations of Islamic goals and did not show any rejection of what was explained to NH.

### 5.1.3. Theme 3. Aqidah.

The third theme shows different results regarding the understanding of Aqidah material which includes 1) the Definition of Aqidah 2) The postulate of Aqidah 3) the Functions of Aqidah 4) Elements of Aqidah 5) The Sect of Aqidah.

Definition of Aqidah.

DS and BN can understand and re-explain the aqidah, but are still given further explanation by the facilitator. Meanwhile, NH still have less knowledge about aqidah but he welcomes the material well.

Postulate of Aqidah.

DS can explain the postulate of aqidah which include Aqli and Naqli. However, DS did not really understand the Naqli postulate and only explained it in logical ways, so the facilitator provide further explanation about the Naqli postulate. On another side, BN can explain the Aqli and Naqli aqidah postulate. NH can explain the Naqli postulate but his understanding of Aqli postulate is still limited.

Aqidah functions.



DS and BN can explain the function of aqidah well. DS insisted in the discussion that Aqidah is a guide in life that must always be held seriously. However, previously NH has always given a doctrine by her deceased husband regarding the afterlife and NH understands that humans live not only for their own happiness.

Elements of Aqidah.

DS and BN were able to understand and explain that the elements of aqidah are contained in the pillars of faith which include six things. DS give one explanation about the pillars of faith which he believed that later we will be held accountable for everything we did in *yaumul* reckoning and there will be life after death. Meanwhile, NH has memorized the pillars of faith since childhood but his understanding of the pillars of faith is still narrow. The prisoners rarely pray but NH admitted that he got closer to God in the prison.

Aqidah sects.

DS explained that the aqidah sects tend to only use logic, so DS is given directions to be able to think based on the postulate of aqidah. Then, BN was able to explain one of the sects namely the Khawarij. Meanwhile, NH only knows about several sects but does not understand them.

#### 5.1.4. Theme 4. Sharia.

There are four sub-theme regarding the sharia theme which include 1) the Definition of Sharia, 2) Sharia Postulates, 3) the Purpose of Sharia, 4) the Sects of Sharia 5) the Scope of Sharia.

Definition of Sharia.

DS and BN can explain sharia as well as accept and respect the differences that exist in Muslim society and they also not only adhere to one sect of thought. DS said that in doing sharia we must accept differences in terms of *furuiyyah*, in practice we must accept the differences in opinion within Muslim society in faith. Meanwhile, NH has very minimal understanding of sharia.

Sharia Proofs.

DS and BN were able to explain sharia postulates and three parts of sharia postulates, namely the Al-Qur'an, Sunnah, and Ijtihad. BN explained that the law of a matter must be based on the Al-Qur'an and Sunnah but if the matter is not obtained from both then it can be returned to Ijtihad. Meanwhile, NH only has a little understanding of this

matter. While in prisons, NH learned about the sharia postulate through books served in prisons.

Sharia Purposes.

DS and BN can explain the purpose of sharia and understand that there are five things that must be guarded in life, that is religion, soul, mind, lineage and property. DS and BN were able to explain these five things and provide examples. DS revealed the importance of sharia, in which God commands us to do the good things and forbids us to do the bad things and also justifies the good things and forbids all the bad things. Meanwhile, NH does not understand the purpose of sharia itself.

Sects of Sharia.

DS and BN were able to explain the sects of thought in sharia. They believe that all the sects of thought are good. DS and NH do not have a tendency to be one of the sects of thought. Meanwhile, BN is more inclined towards the Hambali and Hanafi sects of thought. BN explained that we are not obliged to follow certain madhhabs, what is obligatory for us is to follow sharia law and practice it. There are so many sects of thought, we should not be divided and hate each other, we must respect each other fellow Muslims.

Sharia Scope.

DS and BN were able to explain that the scope of sharia includes aqidah, sharia, and morals. Meanwhile, NH does not understand with certainty the scope of sharia. DS and BN also explained that the scope of sharia is divided into aspects of worship and muamalah aspects and can give examples. DS said that if someone has a strong Aqidah then he will carry out worship or carry out sharia as well as possible.

Psychological Interventions include Checking Emotional Status, Providing Intervention for Prisoner's Problems, and Developing the Prisoner's Personality.

### **5.1.5. Theme 5. Emotional Status.**

This theme describes the emotional status of each prisoner which elaborates through assessments and tests.

a. DS.

Based on the interview at the first meeting, DS looks very unstable and can be categorized "very Poor" emotional stability as a result of the unpleasant events that he just arrested by the Densus officers. However, after the fourth meeting, his emotional

stability seemed to improve and could be categorized as "enough". We got the conclusions based on the interview when we asked him again about the event when he was arrested. The prisoner could explain the event without any angry emotions arising.

b. BN.

We conducted the interview and test to examine the mental condition of BN and the results are he can hold anger and be able to be assertive while in prison, such as giving warnings when friends joke while praying sunnah. Also, the result of the social-aggressive test is obtained in the range of 4-5, that BN is a little aggressive but still has compromise and tolerance, so it can be concluded that his mental status was in good condition. After the four meetings, it can be seen that BN is able to control angry emotions, sad emotions, and also aggression.

c. NH.

NH tend to have difficulty controlling his emotions, it seems that he has anxiety himself. In addition, NH also needs time to be fully involved in an environment and has difficulties when communicating with other people, especially with new people.

d. MI.

Based on interviews and tests about mental status, MI has a fairly high aggressiveness.

### 5.1.6. Theme 6. Psychological Intervention

This theme discusses the interventions given to each prisoner in accordance with the problems they have.

a. DS (Provided by Self-Healing therapy).

Self-healing is given to DS to overcome the trauma he has. DS still can't find an effective method to quickly deal with his emotions when he is in an unstable emotional state. DS prefers to stay alone in the room and don't do anything when his emotion is unstable because he thinks it will trigger depression. Therefore it is suggested that DS is provided with the right self-healing methods such as relaxation, exercise, writing and others. He is not recommended to stay in the room without doing activities for several days.

b. BN (Provided by Cognitive Therapy).

Cognitive therapy is given to BN in order to correct his perception blocks regarding erroneous understandings. BN does not want to accept any other knowledge except what he already understands. BN has a radical and strong knowledge of the faith and

the state. At each meeting session, BN is given directions to open other knowledge beyond his understanding. At the first meeting, BN still could not accept other opinions outside of what he believed in. However, after provided by some training to open BN's mindset eventually he began to accept other knowledge. BN will receive new knowledge if the facilitator can give arguments and explanations about that. For those reasons, we recommended that BN could always obtain knowledge about moderate states and religions through the right facilitator.

c. NH (Provided by Mindfulness Intervention).

The aim of providing mindfulness interventions to NH is to rearrange her self-concept, so she has the ability to apply mindfulness. NH always tried to focus on every activity she is doing, so she is less aware of what he is doing. NH is advised to always evaluate every activity that she has done by asking for feedback from competent people. The reason is that the feedback he obtained will become a reference for changing his behavior and or maintaining his positive habit.

d. MI (Provided by Cognitive Therapy).

The aim of providing cognitive therapy is to correct blocks of perception in him regarding erroneous understandings or beliefs. MI believed that jihad on the battlefield like in Syria and Palestine is right, so MI thinks that he is doing the right thing. During the second meeting, MI explained his thoughts and understanding which made him have a block of perception. We recommended MI be able to find things that make him feel comfortable and grateful by filtering the information he received.

### 5.1.7. Theme 7. Hope for the Future.

This theme examines the prisoner's hope for the future and the aim is to find out the biggest motivation for the prisoners to continue their living in the future. Based on the positive psychotherapy approach, motivation could be the reinforcement when the prisoners are released from prison.

a. DS.

At first, DS couldn't explain his hope for the future. However, at the fourth meeting when he assisted to start thinking about his future plans, he could elaborate on activities he wanted to do after being released from prison.

b. BN.

BN has many wishes after being released from prison. In the first and fourth meetings, BN explained the targets he wanted to achieve after the prison term. BN wants to focus on family and religion, and also build a business with his wife.

c. NH.

NH already has a plan for his future when released from prison, that is NH wants to become a Koran teacher for children.

d. MI.

MI already has plans for the future, and he wants to have a normal life by working, getting married, having children, and also wants to continue his studies. In addition, MI has hope to establish a new business in order to make his parents happy.

### 5.1.8. Theme 8. Overcoming Feelings of Guilt.

This theme discusses the guilty feelings which prisoners have, the aim of this session is that prisoners with which it is hoped that convicts will no longer repeat the things they have done so that they are currently in prison.

a. DS.

DS has a big feeling of guilt towards his family, especially his wife and children. His guilty feeling makes him promise to focus on his family and won't get involved with radical groups again.

b. BN.

BN has a guilty feeling because he should leave his wife, child and his mother whose age is more than 70 years old. Apart from that, the BN also really wants to study Nahwu knowledge and interpretation of Ibn Kathir.

c. NH

NH has a guilty feeling as she worked for six years in an institution and she said that during six years she rarely doing pray. The feelings made her think what she obtained is redemption for his mistakes while working and neglecting prayer.

d. MI.

MI has feelings of revenge for what he got and to overcome the revenge, he tries to think positively that his current condition in prison is a destiny that has been determined by Allah SWT. In addition, when a feeling of revenge arises, he will overcome it by finding someone to talk to, reading the Qur'an, or taking revenge by hitting objects.

*Evaluation of Intervention Results*

Based on the research problem in this study, that is "Is there an increase in prisoner's acceptance of the Unitary State of the Republic of Indonesia through psychological and religious intervention?". Hence, this section will explain the results of the intervention.

a. DS.

DS did not want to apply for parole because he did not want to sign a statement of submission and obedience to the Republic of Indonesia. DS is worried that in the afterlife they will be held accountable for this statement because the government does not use Islamic laws in its policies and regulations. While in prison, DS also did not want to pray in congregation at the mosque due to the condition of the roof of the mosque which is next to the church. DS also still has unstable emotions which showed when he always responds to something emotionally. Through psychological and religious interventions given to DS by providing education and explaining erroneous ideas about him, DS was able to become more focused and educated. DS is able to understand that Indonesia is still in the da'wah phase to use an Islamic government system. DS also promised himself not to get involved in radical groups again.

b. BN.

BN has a radical and strong understanding of the concept of the state, the concept of leadership/ulil amri, and the attributes of the state. Therefore, the interventions given to BN are about recognizing the leader of this country and a sense of love for the country. The aim of this intervention is to make BN have a good understanding of the state and also be obedient to the state and the leader of the state. In each session of the meeting, BN was given directions to welcome other knowledge beyond BN believed. At first, BN still could not accept other knowledge outside of what he believed in but eventually, in the end, BN began to accept others' knowledge. BN wants to deepen Nahwu knowledge and Tafsir Ibn Katsir from a teacher in order to not repeat mistakes in the future.

c. NH

NH is an individual who is quite obedient to rules and tends to be normative. She seemed easily affected by inappropriate information and she got knowledge about Islam from her husband who was a member of a radical group. In the implementation of psychological interventions goes, NH can apply what is directed by the psychologist. During the religious intervention session, NH had limited knowledge, but she was open her mind to new information and had a great desire to broaden her horizons of knowledge.

d. MI.

MI has a perception block regarding the belief that jihad by fighting is the right thing. MI equates the conditions in Syria and Palestine with the same conditions for waging jihad by fighting what he did in Aceh. MI has a very strong understanding of the concept of religion, which is the concept of imamate, and jihad is fighting. In the intervention process, MI was given education and directions to overcome the erroneous thoughts of what he believes. During the intervention, MI eventually have enthusiastic about NKRI Pledge.

## 6. DISCUSSION

This research was conducted to determine the increase in terrorist prisoners' acceptance of the Republic of Indonesia through psychological and religious interventions in Class I and Class II Correctional Institutions in Lampung Province. Interventions were provided by coaching and training sessions which involved qualified facilitators, such as psychologists, lecturers of religion (master of religion background), doctors and professors whose backgrounds are psychology and education. One of the methods which can neutralize radical ideas held by terrorist prisoners is to provide re-education (Indrawan & Aji, 2019) through coaching and mentoring (Paikah, 2019). Re-education given to terrorist prisoners in Class I and Class II Correctional Institutions in Lampung Province has proven able to make prisoners separated from radical groups and ideas. Providing education to prisoners contributes significantly to the social reintegration of prisoners (Rangel Torrijo & De Maeyer, 2019) which makes the prisoners better preparation to affiliate with society.

Re-education is provided through REBT psychotherapy interventions which aim to change destructive emotions in the prisoners. Rational therapy is applied to change thoughts and actions in a better direction (Ellis, 1958) and the improvement of personality can be seen in each prisoner after receiving the intervention. Froggatt (Turner, 2016) suggests that counseling through the rational emotive behavioral therapy (REBT) approach is one part of cognitive behavior therapy (CBT). Based on a systematic research review conducted by Beaudry, Yu, Perry, & Fazel (2021) it was found that cognitive therapy is the most effective intervention in reducing the risk of prisoners not repeating their crimes by 20-30% and it can be guaranteed that the prisoners are ready to return to live a better life after their prison term. Based on previous research, it can also be stated that intervention was very influential in changing the views of former terrorist prisoners (Nasution et al., 2021).

In addition to providing psychotherapy interventions, materials and discussions conducted which given by facilitators to terrorist prisoners in Class I and Class II Correctional Institutions in Lampung Province can also eliminate the perception block in each prisoner. The rejection by terrorists against the Republic of Indonesia can be directed through religious intervention. Through discussions with the prisoners, the facilitator can identify the block of perception of prisoners which causes them to reject the Republic of Indonesia. The religious material and directions provided by the facilitator to the prisoners can remove the blocks of perception they have. Research conducted by Anggranti (2022) also showed that religious coaching implemented in correctional institutions has proven could change the behavior and mindset of the prisoners. Research conducted in two large prisons located in the United States also showed that prisoners who practice religion well have motivation, direction and meaning in life, hope for the future, peace of mind, positive self-esteem and changes in lifestyle (Dammer & Albanese, 2013).

Providing reinforcement and psychological support to terrorists is also to find out the biggest motivations for the prisoners to prepare for their better future. Based on the positive psychology approach, the motivation can become a reinforcement for them to be able to make better life after being released from this prison period which the motivation must be redefined by goal intervention (Tripodi et al., 2010). The four prisoners have various motivations, which are to make their families happy, study religion more deeply, continue their education, open a business, or get married. Providing psychological support and reinforcement for the prisoners to explore their greatest motivation has proven to be able to revive their enthusiasm for the future (Arifani & Syafiq, 2019). They realize the purpose of this coaching is to serve them as a guide to planning a life with society.

Apart from setting goals, knowing guilty feelings is important for the prisoners to have. Through the feelings of guilt they have, they can be more responsible and aware of their actions. This can control them to do deviant behavior they have done before (Hosser et al., 2008). The four terrorists have their own feelings of guilt which turn into motivation for them to live better and leave the mistakes they have made. This is in line with the research of Maghfirah, Mulyani, and Fadhila (Maghfirah et al., 2021) which stated that when prisoners have deep feelings of regret or disappointing the people they love, the prisoners are motivated to be better in the future.



## 7. CONCLUSION

Through the provision of religious materials, interventions, psychological support, and self-strengthening to the terrorist, eventually, the intervention is able to resuscitate them to return to the right path, regret what they had done, have the motivation and also set life goals to become better for the future so that they can relieve themselves from groups and radical ideas. The social environment is one of the factors that trigger individuals to become radical (Pisoiu, Zick, Srowig, Roth, & Seewald, 2020). Thus, full support from the family is needed to become the main support system for each prisoner. Correctional Institutions must also provide advanced programs and training which connect to the needs and interests of each terrorist as they are able to develop themselves to be better and ready to participate in their social environment.

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